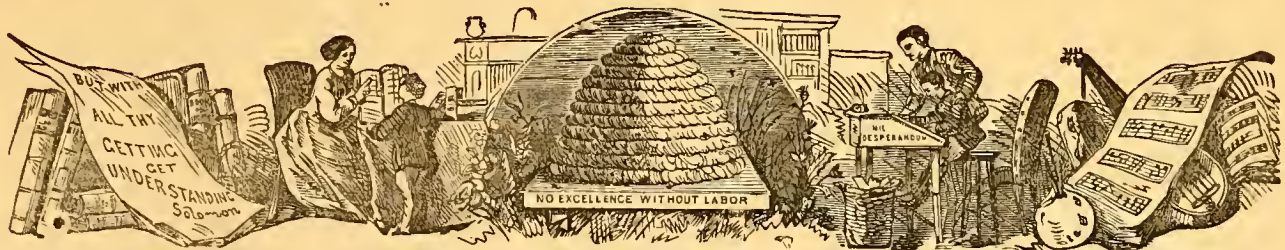


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

SALT LAKE CITY, DECEMBER 15, 1880.

NO. 24.

LEARNING TO WORK.

SEE the willing little fingers, learning to work. They are rather awkward and clumsy at it now; but grandma must be patient with the little girl. (And we know she will be, by the kind expression in the old lady's face.) Then if the little girl continues cheerful and keeps on trying, she will be able, after awhile, to handle the needles and yarn as deftly as grandma does.

She scarcely hopes to equal grandma, for she has always regarded her as a perfect marvel of dexterity in the art of knitting. But there was a time when even grandma had to learn, just as her little granddaughter is learning now. And if grandma had not been willing to learn; if she had cried every time she was asked to try, and if she had pulled the needles out and tangled



the yarn as an excuse for leaving it, she would not be so clever at knitting now.

We would like to tell this little girl, and any other little girls who want to learn to work and become useful, the secret of success.

If you really *desire* to learn, that is the first thing necessary. It would be difficult to compel even a little girl to learn if she was determined not to. She would not give it her attention, and this is the second thing necessary.

If we want to learn how to do anything we see other people do we should watch them closely, and see how they do it. This is what our eyes were given to us for—for observation. Then if they tell us anything about it we should remember that, and *think* about it. This is giving it our attention. No person

need expect to excel in any kind of work without paying strict attention to it. If he ever learned to work at all without giving it his attention, it would be in a careless, slipshod manner.

The next thing necessary is perseverance, and this is what many people lack: Such persons commence in good earnest to learn many things, but get tired, lazy, out of patience or think it is too hard, and quit. They fail because they do not persevere, that is, they do not keep on trying.

This is the whole secret. There is nothing impossible about this, even for a little girl. Willingness, concentration of mind, patience and perseverance can all be cultivated, if we do not possess these qualities naturally.

We see some men who are a great deal smarter than others in whatever labor they undertake. They can do more and better work than their fellows. Therefore, they can always get good wages, and plenty of work while many others are out of employment or working for very low wages.

We see some women who are clever housewives. They can turn their hands to any kind of work about the house, and do it well. They can keep their houses in the best of order, and find time to read and store their minds with useful knowledge, or go out for a day's pleasure occasionally. Then there are other women who must have their work done for them, or it goes undone. Whatever they do occupies a long time, and it is not half done then. They find no time to cultivate their minds; their houses are always in disorder and their families uncomfortable.

We see two boys go as apprentices to learn a trade. When they have served their time out, one of the boys is offered a partnership in the business or the best journeyman's wages and steady work, while the other is left to seek employment somewhere else or perhaps work at some other business to earn a living.

Why is there this difference between persons? Is it because some are naturally so much more gifted than others? Is it because there is some mysterious luck or fortune attending some that others do not have? No. It is because some never learn the secret of success, or, if they do learn it, because they never practice it. They either lack the willingness, application or perseverance necessary to acquire ability.

True, some persons are naturally more bright and talented than others; but let the bright boy neglect his talents, and the dull boy earn, by polishing and trying to improve his, soon outstrip him.

One willing, industrious, cheerful, attentive, trusty boy is worth half-a-dozen of the shirking, careless, slipshod kind, and employers are not slow in finding this out.

One sweet-tempered, ready little girl, like that in the picture, who is always anxious to learn something and help with the work, will bring more smiles and happiness into a household than a dozen of the peevish, snarling kind, that mope, and cry and find fault when asked to do anything.

How easy it is for one benevolent being to diffuse pleasure all around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves.

MISSIONARY LABORS IN ARKANSAS.

BY H. G. B.

WHILE laboring in Tennessee in company with J. D. H. McAllister, we had a call from Des Arc, the county seat of Prairie County, Arkansas (the name being taken from the bayou Des Arc, the lower end of which is opposite the town), to visit that locality, and preach the gospel to the people.

There was one solitary member of the Church near Des Arc, that had been baptized by Elder J. W. Crosby, in Georgia, some eight years before, and had, in company with her husband and family, moved into Arkansas.

This Sister Morris and her step-mother, Mrs. Nancy Wanslee, had both signed their names to the letter they had written us, asking a visit to their neighborhood for the purpose of preaching to the people there. We were moved upon by the Spirit to comply with their request.

Accordingly, after organizing the Tennessee Saints into a branch of the Church, and leaving them in a condition to take care of themselves, we took our departure from Nashville, Tenn., for Des Arc, where we arrived on the 30th of December, 1875.

We walked the last twenty miles through the "slushes" (which means marshy level land, covered with water). I had the rheumatism in my back and hips, and had just recovered from a severe attack of the bilious fever. Being weak, I had to rest very often on our journey. Always after these resting spells, it was with the greatest difficulty and after several trials, that I could again get upon my feet. My companion could have easily walked off, leaving me sitting on a log if he had so desired, as Brother Woodruff's did many years ago, in these same swamps; but, thank the Lord, mine was made of better metal.

We commenced our labors the next evening after our arrival by holding a meeting at Mr. Gad Morris' house, at which place and the neighboring school-houses we continued holding them.

Having, by invitation, made an appointment to hold meeting at the Methodist chapel near by, a Mr. Harper, a Methodist preacher, took it upon himself to ride over from his own neighborhood to that of the chapel, and take up a labor with the trustees to prevent our having the use of the chapel to preach in, which he accomplished.

On his return he took the trouble to ride out of his way to call upon us at Mr. Morris', that he might have the pleasure of witnessing our discomfiture.

The parson very pompously informed us of the pains and trouble he had taken to prevent our meeting, and that he had done all this in order to save the people in that vicinity from a great delusion. He seemed to think great honor was due him for the feat he had performed, and was greatly inflated by his self-importance.

We replied that it was a great satisfaction to us to learn of the trouble and pains he had taken in our behalf, thus helping us to spread the gospel. As we were strangers among them, it would introduce us to the people, enlisting their sympathies in our favor, and an interest in, and an investigation of the message of salvation, of which we were the bearers.

It was very evident that our reply did not suit him, as he certainly expected us to exhibit a spirit of anger and disappointment. It was very apparent to us, also, that a conviction

of the truth of our words had, to some extent, fastened itself upon his mind, as he rode away crestfallen, with a visible shrinkage in his own over-estimated importance.

Nevertheless, we attended the meeting the next day, and found the door locked. The people would have broken it open, but we prevailed upon them not to meddle with it. A Mr. Flynn, living near the chapel, kindly tendered us the use of his dwelling house in which to hold our meeting, which was very well attended.

A good spirit prevailed, and in the vicinity of that chapel we afterwards baptized a great many of the best citizens of the region. We also extended our labors into that part of the country surrounding Parson Harper, and baptized his flock, class leader, deacon, steward and all, except his own and one other small family.

The parson was afterwards heard to say: "The day I had the 'Mormons' turned out of that chapel, was the worst day's work I ever did!"

We continued our labors from the 1st of January to the 3rd of March, 1876, when we held a meeting in a beautiful grove near the margin of the bayou Des Arc, three miles above the town of that name, to baptize seven persons.

I never saw a more beautiful place in the woods to hold a meeting, nor a better or more convenient place to attend to the ordinance of baptism, than at that locality.

It was where the Brothers Wanslee and Evans had made many thousands of shingles, and some hundreds of their shingle blocks served us for seats. There were also two vacant houses near, in which the candidates for baptism could change their clothing. And there, in that grove, did we hold our baptismal meetings at 2 o'clock, p. m., on Thursday of every week, from the 3rd of March till the 1st of July, baptizing from three to eleven at each meeting, confirming at the water's edge, and always preaching a discourse first.

I mention this for the benefit of young, inexperienced Elders. You can always count on a full attendance at a baptismal meeting, many of whom would not be out, only for the purpose of witnessing the ordinance of baptism, and the laying on of hands.

Arkansas is noted for its many rain and wind storms, and the spring of 1876 was one of the worst in this respect, in the history of that rainy State; yet, at and during all these meetings, we were never disturbed by rains or storms of any kind. The saying finally became proverbial among the people there, "It will be a fine day to-day, because the 'Mormons' meet on the bayou Des Arc to baptize."

In the waters of the bayou Des Arc, in less than four months, we baptized between eighty and ninety members into the Church. I cannot resist the temptation of bringing in the words of Alma, as recorded in the Book of Mormon (Mosiah xviii. 30), as it recurred so often to our minds in those days. But you must allow me to change the names. "And it came to pass that all this was done in Des Arc, yea by the waters of the bayou Des Arc, in the forest that was near the waters of the bayou Des Arc, yea the place of Des Arc, the waters of Des Arc, the forest of Des Arc, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever."

Elder McAllister having permission to visit his relatives, and the Centennial Exposition at the city of Philadelphia, I was alone in these labors during the last two months of my stay there, holding from four to five meetings each week, baptizing, confirming, administering to the sick, blessing the

children, and wading, on foot, from place to place, through the "slushes."

When on the 6th of July I took passage for home, I had not been on the train two hours until I took the chills and fever, and was sick all the way home, being delirious a portion of the time, without an acquaintance on the train the whole of the route, and not eating anything worth speaking of for seven days.

On my arrival at home I was still very sick, and unable to eat anything, and my family seemed very much distressed at thoughts of my condition. However, they were soon relieved on this score, for in one week after my return I was well, and could come as near eating a foot square of beef steak at one meal as most other men.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

ONE of the main reasons assigned by the mob for driving the Saints out of Jackson County, Missouri, and prohibiting them from building the temple in that place, was that, as they said, the "Mormons" claimed the land as promised them of the Lord; that the Lord owned the earth and had given the country to them, and that the former settlers must leave without being paid for their homes. They knew these statements were false, at least if all did not, the leaders of the mob did, and all had a chance to know by inquiring of the Saints. Isaac McCoy, a Baptist missionary to the Indians, led the mob that destroyed the printing press as well as Brother Sidney Gilbert's store, and many houses; I do not know how many.

They whipped some of the Saints and stripped them naked, then covered them over with tar, after which they cut open some of the beds belonging to the Saints, took out the feathers and stuck them to the tar-covered men, and threatened them with instant death if they did not leave the County immediately.

The Saints fled in all directions, the great majority crossing the Missouri River to Clay County, where the mob threatened to follow them and massacre the whole of them, men, women and children. It was said that some women with barefooted children fled across a burnt prairie to a distant wood, and that their foot prints could be traced by the blood which stained the stubble.

Of course, the Saints could not remain to build the temple, although they had excavated considerable of the earth for the basement, and, I believe, hauled some rock.

The Saints were expelled during the day and evening of the 13th of October, 1833. On the succeeding night the whole starry heavens seemed to be in commotion. Look which way one would, it appeared as though a million stars were shooting in different directions.

This frightened the mob, as they thought the great day of judgment had come and found their souls not saved, and they very properly felt that they had offended God by expelling the "Mormons." They wished them back, that they might plead with the Lord in their behalf.

This feeling, however, did not last long, but through this and other interpositions of the Lord they were prevented from further persecuting the Saints at that time.

I will now tell you what the Lord had said, and how the Saints were to obtain the land of Zion, and you will then see

that the accusations of the mob about claiming their homes were entirely false.

The revelation was given over two years before the mobbing commenced, and read as follows:

"Wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place, and a spot for the temple is lying westward, upon a lot which is not far from the court house." A portion of this was quoted in my last article.

Now if the Lord had stopped here, and said no more, there would have been some grounds for the statements of the mob, for the first portion of the revelation does say that it "is the land of promise."

But it goes on and says: "Wherefore it is wisdom that the land should be purchased by the Saints: and also every tract lying westward, even unto the line directly between Jew and Gentile," or, in other words, to the Indian territory.

The spirit of it is: Buy out all the settlers who wish to sell, and then buy of the government all that has not been entered.

The Lord continues and says: "And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that my Saints may obtain it for an everlasting inheritance."

Other revelations are to the same effect. Even after the Saints were driven from the homes they had purchased from the government or from individuals, and paid for, the Lord told them that they must get them back by buying out their enemies, if possible, adding, that if they were re-established by the shedding of blood but few would remain to inherit the land.

My young readers must keep the fact in view that all that refers to the Saints centres in temples and temple work.

(To be Continued.)

FULFILLMENT OF PROMISE.

BY M. F. COWLEY.

THE people of the world generally have no faith in the promises made to the Saints, on condition of their obedience to God's commandments, and when they witness the fulfillment of those promises they prefer to attribute it to some other than the real cause. The Latter-day Saints, however, like saints of former days, have been placed in positions to test the truth of these promises and know that they are indebted to the Almighty and to no one else for their fulfillment. Especially is this the case with the Elders who go upon missions to the nations of the earth and faithfully discharge their duties.

Those who have learned the ways of the sectarian churches know that their ministers are supported by salaries, given them for preaching; that is, they "preach for hire and divine for money," in fulfillment of Micah's prediction. But the Lord has, in our time, agreeable to the ancient pattern, called men to "go into all the world and preach the gospel to every creature," "without money and without price."

"Freely ye have received; freely give!" is the injunction, with a promise that if they respond to the call and put their trust in God, He will provide for their wants by raising up friends unto them, who will aid them in their travels and give them food and shelter.

Hundreds of the Elders could testify that they have realized the fulfillment of these promises while traveling among the nations of the earth without "purse and scrip."

When in want they have petitioned the Lord by the humble prayer of faith to aid them in the hour of need, and He has never forsaken them.

A young Elder in one of the Southern States, not long since, when his boots were the worse for wear and his toes in danger of protruding, asked the Lord, in a very plain and simple style, to provide him with a pair of shoes.

A day or two later, at the close of a meeting, a gentleman came to the Elder and asked him to accept of some money which would aid him in obtaining a pair of shoes.

The following day a shoemaker, who had made the acquaintance of the Elder, happened by where he was stopping, and having discovered that the Elder needed some shoes, told him that he had just made a pair for himself, but through some mistake they would not fit him, as they were too small, and asked the Elder if he would not accept them as a present. He did so with gratitude, and found them to be as good a fit as if they had been made for himself.

Thus he received a literal answer to his prayer and more too. Yet neither of these people had he asked for money or for shoes.

This is one example among numberless instances of a similar nature that have occurred in the experience of scores of Elders.

By such means, also, the Elders learn who are their friends, and will give a favorable account of such people before the Lord, and they will receive at His hands a just reward.

The people, also, who befriend the servants of God, have been remarkably blessed, not only temporally, but in many instances have been raised from beds of sickness by the power of God.

An instance may be cited which occurred not long since in one of the Southern States.

A lady, whose husband and herself had treated the Elders with kindness, was taken quite sick, and the affliction soon proved to be very serious indeed. Three physicians were called to attend her, which they did for several weeks, with little or no prospect of her recovery. Finally they gave her up.

The Elders having returned to that neighborhood from a tour in another county, this lady sent for them to come to administer to her the ordinance of the gospel for the healing of the sick. She had heard them allude to such an ordinance in their preaching, and found that what they taught agreed with the pattern given in the New Testament. They laid their hands upon her, at her earnest request, and after repeating the ordinance several times, with prayer and supplication, she arose from her bed of sickness to which she had been confined for ten months. She requested baptism, and soon after rode a horse to a stream of water, and was baptized and confirmed by the servants of God. Numbers of astonished witnesses were present and she was looked upon as a living miracle. She and her husband, with others, soon afterwards gathered with the Saints in Southern Colorado.

Another instance of healing was in the case of a little girl who had been seized with fits, in which her limbs were drawn up and caused to quiver, and her eyes turned back as if she were dying. The Elders, being present, administered to her, and, through the ordinance of the gospel and the prayer of faith, she was healed by the power of God.

Scores of similar manifestations occur in the travels of the Elders abroad in answer to the humble prayer of faith. Such

instances, and the remarkable way in which God preserves and provides for His messengers who are sent to proclaim the everlasting gospel to the nations, confirm the faith and increase evidence to the testimony of the Elders of Israel, and when studied with honest and prayerful hearts by the youth of Zion, tend to promote faith in their minds and prepare them to assist in building up the kingdom of God upon the earth.

Many who are now young and inexperienced will probably soon be called to bear the gospel message to the nations, and they should prepare themselves for the noble work.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Concluded.)

WHEN the eventful day came which ended the truce, the Lamanites, in apparently countless numbers, marched to the attack. History has recorded but few battles on which hung such important results. It completed the destruction of a great people, and consigned a hemisphere to barbarism.

In one day, an army of 230,000 men, embracing within its line of defense that which manhood holds most dear—probably nearly a million of women and children—was swept down like grass before the mower's scythe, by the immense masses of the enemy that were hurled against it.

The slaughter was merciless and indiscriminate. The slain were left where they fell, a prey to beasts and birds and the disorganizing influence of the elements. A few fled to the south country, and some had deserted to the Lamanites.

Mormon, although wounded, and twenty-four others, secreted themselves in the neighborhood of the battle-field. On the following day when the Lamanites were in their camp, probably engaged in dividing and quarreling over the spoil, they went on to the hill Cumorah to take a farewell view of what was left of their people.

Mormon looked over the field of slaughter, and beheld the spot where had fallen each one of the twenty-three corps of 10,000 men each, with their leaders. When the calamities of his people passed in review before him, as the result of their wickedness, he exclaimed, in the anguish of his soul, "O ye fair ones, how could you have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss. O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen! But behold, ye are gone, and my sorrows cannot bring your return."

Mormon, and those who were with him, were killed by the Lamanites, and those who fled into the south country were also destroyed. He had been appointed at the age of sixteen years, probably in the latter part of the year 325, to lead the armies of the Nephites. From that time to the battle of Cumorah, fifty-eight years, with the exception of thirteen years, he had led their armies, and been their counselor through all their terrible misfortunes. Under the peculiar circumstances, he appears to have been remarkably successful in retaining the confidence of his people.

The life of Mormon was, indeed, one of labor and sorrow. It was a constant struggle to save his people, with but little hope of success on account of their wickedness.

The battle of Cumorah and the death of Mormon closed the Nephite dispensation of the gospel. The curtain of

obscurity and darkness dropped over the western hemisphere for one thousand years.

It remained for Moroni, the son of Mormon, to finish the record of his father, on a few plates which were intrusted to him for that purpose.

Sixteen years after the battle of Cumorah, 400 A. D., he states, that the Lamanites warred with each other, and that there was one continual round of murder and bloodshed throughout the land. Without relatives or friends, solitary and alone, Moroni was obliged to secrete himself from the Lamanites.

He testifies that he and his father, Mormon, had been ministered to by the three disciples to whom Jesus gave power to remain on the earth.

He informs us that the sacred records of the Nephites were written in the reformed Egyptian language, or the original Egyptian altered to suit the Nephite manner of speech. It appears to have been preferred to the Hebrew on account of requiring less room to write it; for Moroni says: "If our plates had been sufficiently large, we should have written in Hebrew."

It is evident that the Nephites had two distinct written languages. One, the reformed Egyptian, in which it was necessary that those who kept the sacred records should be educated, and the Hebrew, used in the ordinary intercourse of life. It is probable that the records of the government were kept in Hebrew.

During the thirty-six years of solitary life spent by Moroni after the battle of Cumorah, he wrote a synopsis of the history of the Jaredites, known to us as the book of Ether.

This was taken from the twenty-four plates of gold which were found in the north country, some 250 years before Christ was born, by the people of Limhi, when they were in search of the land of Zarahemla. Although a mere sketch, this is a very important addition to our knowledge of the ancient history of the western hemisphere.

Four hundred and twenty years after the sign was given of the birth of Christ, Moroni states that he sealed up the record which had been entrusted to his care by his father. It closes with some important instructions and exhortations to future generations.

THE BEAUTIFUL UNAPPRECIATED.—Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation! how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice!

But every husbandman is living in sight of the works of a Divine Artist, and how much would his existence be elevated, could he see the glory which shines forth in their forms, hues, proportions, and moral expression!—*W. E. Channing.*

THE TRUE MAN.—No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.—*Thos. a Kempis.*

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, DECEMBER 15, 1880.

EDITORIAL THOUGHTS.



HE changes in fashion, in dress and in other matters are more generally observed in Utah than one would suppose they ought to be under the circumstances which surround us. Fashions have as great influence here with many Latter-day Saints, as they have in what we call "Babylon." Yet, as a people, we have been gathered out from Babylon, and have been called upon to forsake her and her ways.

We wish that the copying of the fashions of Babylon could be stopped. Here is a fine field in which all of us can labor. All our associations can find an excellent opportunity of doing good in this direction. The Mutual Improvement Associations of both sexes, the Relief Societies and those engaged in Sunday schools, can all exert themselves profitably in keeping within proper bounds taste in dress and in ornaments.

It may be said that this has been tried for years, and still Retrenchment Societies and others have failed in accomplishing the results they desired.

But, we ask, shall we give up struggling against evils, because we may not at once be successful in overcoming them? Certainly not. Nothing can be plainer than this. We are convinced, from observation among our people, that the words and exertions of those who have engaged in restraining the vagaries of fashion in dress and in other things among them, have been attended with good effects. They have no good reason to be discouraged in their labors. They may not have accomplished all they desired; but they have not failed; they have done an immense amount of good, and they should persevere.

There are some people who have mistaken ideas respecting this subject. They seem to think that those who condemn this habit of following the fashions of the day, desire to stifle in the human breast all taste for the beautiful and the attractive. But this is not the case with those who have correct understanding. There is a proper taste that should be gratified and cultivated. Who is there that does not admire a well-dressed man or woman? Cleanliness of person, neatness and good taste in dress are always pleasing. But it is not necessary to follow every change of fashion to obtain these. We have seen ladies who spoiled their good looks and made themselves ridiculous by adopting changes of fashion in the arrangement of their hair and of their dress, which were not suited to their features, complexion or figure.

Our pity has been awakened many times in the world, at seeing ladies, especially those of mature years, endeavoring to keep up with the changes of fashion. If they could have seen themselves as others saw them, they would have been ashamed of themselves.

There is a happy medium in dress which Latter-day Saints can adopt. While on the one hand they should not be slovenly, dirty and careless about their persons and dress, they

should not, on the other hand, be proud in their hearts because of fine clothing and being better dressed than their neighbors.

Upon this subject the Lord has spoken. He says: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and He adds: "Let all things be done in cleanliness before me."

Whenever the taste of the Latter-day Saints shall be directed to the carrying out of these commandments, and making their garments beautiful by the work of their own hands, they will then be a people whom all persons of right feeling will admire; the Lord will accept of them and His blessings will rest upon them.

We should have our own fashions, and let them be sensible and in good taste. Every mother who has any experience and who is a woman of observation, can tell when garments are suitable for her husband, her sons and her daughters. Women's hair is an adornment when properly arranged; but many of the present fashions in hair, especially when attempts are made to follow them by persons who know not how, make the hair anything but an adornment.

We have a practice among us, which if it did not prevail, we would think barbarous. We speak of the fashion of piercing girls' ears for earrings. Why not, with the same propriety, pierce the partition in the nose and insert a jewel there? "Oh," says one, "that would be a horrible fashion." Yet it is a fashion that prevails extensively in many countries. And is there not as much sense in it as wearing earrings?

The wife of an African king told Sir G. Baker, an English traveler, that his wife would be much improved if she would pull out her front teeth from the lower jaw, and wear a long, polished stone in her under lip. Burchell, in his "Travels in South Africa," gives an amusing account of a Bushwoman who "used so much grease, red ochre and shining powder as would have ruined any but a very rich husband." There are a good many women among what are called civilized people, who are as extravagant in the use of grease and cosmetics and powders, only of a different character, to comply with the requirements of fashion, as the poor Bushwoman.

It is time that Latter-day Saints should learn sense upon this subject, and not be carried about any longer, as we all have been, more or less, by the winds of fashion, and we hope to see the children grow up free from the influence of Babylon in this respect.

The present number closes Volume Fifteen of the INSTRUCTOR. Fifteen years have elapsed since our paper, at that time a modest four-page sheet, made its first appearance in the literary world and its first appeal to the public patronage. It was started with a definite object in view, namely, the education of the youth of the Latter-day Saints. How well it has succeeded in accomplishing that object, we leave those who have perused its pages and observed its effect during the past fifteen years to judge. Assurances of appreciation from friends have always encouraged us even when the public patronage has not been all that we could have wished.

We trust that all of our present patrons will continue their support, and that many new ones may be added. Most of our subscriptions expire with the present number. Those with whom we are not keeping a book account will need to renew them. We hope they will do so *immediately*, that the paper may be continued to them without interruption.

Hoping that we may have the pleasure of greeting them all with the incoming volume, we now wish all our subscribers A MERRY CHRISTMAS and A HAPPY NEW YEAR.

VANITY.

BY H. T. KING.

HERE we see a picture of a little girl who has been sent to the stream for a pitcher of water, in stooping for which she sees herself in the stream, as in a mirror. She continues to look at herself to see if she is pretty. She thinks if she had nice clothes she really would be so.

She goes to the hedgerow and gathers a wreath of the convolvulus, or morning glory, and she smooths her hair and places the wreath around her head, as the only ornament she can lay her hands on.

She then returns to the stream, and we see her in the act of admiring herself in the primitive mirror.

The pitcher stands there unfilled. She has forgotten that her mother is waiting for the water to cook her father's dinner with. She is entirely carried away by her love of beauty and decoration.

This girl is very young and her character is entirely undeveloped. Will she grow up a vain, thoughtless woman? Probably she

will, if she is not trained wisely. I would not dare to judge a child's future hastily, though even a young child indicates character. But there are germs in the human organism that will produce good or evil, according as that young soul is trained, either by the mother or the teachers. That which looks like incipient vanity in this child of the picture may,

probably, be fostered by wise and judicious training, until she may grow up into a woman possessing a refined mind, seeing and loving the beautiful, wherever she beholds it, whether in the tree, the flower, or the human face divine. And let me say this is a pure and heavenly gift to whomsoever possesses it.

She may become beautiful in her person, because she has an instinctive knowledge of what is beautiful and becoming to herself; and it is her right, and indeed a duty, to make herself pleasant and agreeable to all her associates. There is no vanity in this; it is simply a love of the beautiful, and an instinctive knowledge of what it consists of.

Such a woman will display this gift in her home, in her children, in everything she puts her hand to. Beauty and order will be the atmosphere she moves in, and all will feel its presence who come in contact with her.

She will live to gain a just appreciation of herself and all she possesses. She is moderate in her dress and she looks prettier and is far more admired than the frivolous butterflies of fashion.

Wise men and women look upon her with love and admiration, and her life is one of happiness and contentment, because she has

the ability to make her own heaven and be content therewith. And all this because in childhood she loved beauty. She yearned to be beautiful, and to look nice, and felt unhappy if she could not look so.

A wise mother will teach her child what makes her beautiful, she will not crush the heavenly gift, the love of the beautiful,



but she will direct it aright. She will show her that nothing can be really beautiful that is not pure, chaste, unselfish and benovolent. She will teach her to reverence herself; to adorn herself in the beauty of holiness, of wisdom, of common sense; and she will become all this, because beauty and order is in and throughout her character.

Oh! be wise, ye teachers! Analyze the germs of human character, and in them you will find the rudiments of an angel! Alas! how often are they warped and marred, perhaps destroyed, by the thoughtless, unwise or ignorant trainer!

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued.)

THE expectations of the commissioner that we would soon again be summoned before the authorities proved to be very correct, for the next day while we were at dinner, a policeman came with the order that we must appear that afternoon, at 4 o'clock, before the city director in Mannheim.

We appeared before that conceited personage at the time appointed, and were greeted in a very gruff tone of voice with the words, "Are you the men from Ludwigshafen who are preaching 'Mormonism'?"

"Yes, sir."

"Don't you know that you have broken the law by preaching here, and that the principles you teach are also against the laws?"

"No, sir, we were not aware of this."

"Well, such is, at any rate, the case. In the year 1875, one of your missionaries, Henry Eyring by name, came here and asked for permission to preach; this privilege was refused him, and he was sent out of the country. Now in the face of all this, you men have the audacity to come here and hold your meetings for about a year in the very centre of the city, without letting us know anything about it."

"We were not the ones who started to hold meetings in this city, but have followed those who did, and we were not made acquainted with all of the particulars connected with the establishment of the meetings here."

"Did you not know that you were forbidden to hold meetings in Ludwigshafen?"

"Yes, we were informed of this, and therefore have held no meetings there. We have, however, always been under the impression that in Germany there was freedom of religion."

"What was forbidden in Ludwigshafen is also forbidden here. Very true, there is the utmost freedom allowed here in religious matters, as long as there is nothing that is contrary to our laws; but you preach emigration, which brings you in condemnation under the laws formed in 1867 and 1876, which say that no society or company will be allowed to exist in this land that has as a teaching, precept, or in any way encourages the people to emigrate, for we can use both the people and their property. Of course, anyone can emigrate who desires to, but we will not allow them, if we can prevent it, to be influenced. Another principle you teach is that of polygamy; probably you don't teach it openly here, yet when your converts arrive in Utah, they are taught it as a law of God. It is on the same principle that you might come here and teach persons to steal, yet tell them not to put the principle into practice until arriving in the United States. These two

principles are sufficient for us to prohibit your carrying on your proceedings in this place. It is preposterous for you to suppose, when you do not have the full and free exercise of your religion in free America, that you can come here and have perfect freedom. Now for you men, if you hold another meeting here, administer baptism to any person, or in any way seek to make your teachings known so as to obtain converts to your faith, you will be punished and placed outside of the boundaries of Germany."

We attempted to explain to him in regard to polygamy, and also other doctrines, but he was not willing to listen, saying: "Oh, you people have your views about what you teach, and we have ours; and we make laws according to our ideas, and you must obey them."

We informed him that it was our intention to live according to the laws of the country in which we remained, but we were proclaiming the gospel of Jesus Christ, which gospel must be preached unto every nation and people, and that, too, before any very great length of time. We bore our testimony to him, to which he was a very unwilling listener. He then called a clerk into the room where we were, and dictated three pieces to him, one of which we both signed. This piece mentioned the object for which we came here, that we were in ignorance of the laws in regard to ourselves until the present, but that now we were fully aware of the punishment that awaited us if we again sought to spread our principles, either in public or private; and we promised to obey the laws of the land.

The other two pieces gave our ages, the length of time we had been here, when we expected to return home, also spoke of many things connected with our own private affairs which in no way related to the position we then occupied, but, to all appearance, were only asked to gratify personal curiosity; and one of these we each signed.

The director threatened that if we did not sign these pieces which he had dictated, we would be sent out of the country immediately.

It was very evident to us that the mind of this officer was fully settled upon what action he would take with us, before he had heard any defense we might be able to make; and it was even acknowledged that the priests had made complaints against us.

As we were about to leave the director's office he again warned us not to attempt in any way to make our teachings known, as the penalty would be quick and sure. We then asked him if we could not petition the government for permission to hold our meetings.

"Oh, yes," said he, "you can petition the authorities of this land, but I will assure you that all your endeavors and applications will be in vain, and it will only be labor thrown away."

We left with the intention of presenting a petition to the rulers of this part of Germany to obtain freedom, if possible; but after consultation and reflection it was deemed best to let the matter remain as it was, and do our utmost to hold those members of the Church together who were already baptized, and avail ourselves of every opportunity to teach our principles in private.

The reason we decided on this course was, that if we should present a petition to the government we would, in all probability, not receive the desired permission, and then we would be forbidden to preach in the whole of this part; while now, should an opportunity be afforded to hold a meeting in any place outside of Mannheim and Ludwigshafen, we could do

so without coming in contact with the law officers. But no doubt we would be forbidden to hold meetings in any part of Germany as soon as it became known that we were doing so.

When the Saints received the word of the sudden stop to our proceedings, they felt somewhat dejected. Still, most of them resolved to live their religion, notwithstanding the persecution or oppression they might have to endure. Well did they know that God is fully able to protect His people, as well as to open the way for the progress of His work.

Trials may beset the Saints, persecution may rage and every kind of oppression be practiced upon them, yet these only have a tendency to unite them more firmly, to cause them to show their faithfulness, and also to cause them to place more reliance on their Maker and be more humble before Him. For these reasons it is good that everything does not proceed with smoothness and without interruption; for the past history of every people of God shows how proud, high-minded and unthankful they become, when prosperity and peace are their constant attendants.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET

(Continued.)

NO time was lost by President Young and the other Apostles after their arrival at home in finding out the true condition of affairs. After holding a council at the house of Elder Taylor, who was recovering from his wounds, a meeting was called of the Twelve Apostles, High Council and High Priests. They met at 4, p. m., on the day after their arrival, and after the meeting was opened President B. Young called upon Sidney Rigdon to make a statement concerning his message to the Saints, and the vision and revelation which he stated he had received. We find a summary of his remarks upon the occasion published in the history of Joseph. As it will give our readers Rigdon's own idea of his position, we publish the summary entire. He said:

"The object of my mission is to visit the Saints and offer myself to them as a guardian. I had a vision at Pittsburg, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

"It was shown to me that this Church must be built up to Joseph, and that all the blessings we received must come, through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner. Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

"The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every Quorum should stand as you stood in your washing and consecrations. I have been consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized, though our head is gone.

"We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him; and if the people want me to sustain

this place, I want it upon the principle that every individual shall acknowledge it for himself.

"I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not."

When he had finished, President B. Young made some remarks, a summary of which we herewith give:

"I do not care, said he, who leads this Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

"I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fullness of the Priesthood, so that if we are killed the fullness of the Priesthood may remain.

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'"

According to the appointment of William Marks for a special meeting to be held on Thursday, August 8th, the people assembled at the hour designated—10 o'clock a. m.—at the grove, east of the Temple. There was a large attendance, every one feeling a deep interest in the object for which the meeting had been called, namely, to choose a "Guardian" or President, also a Trustee-in-Trust. The wind was unfavorable for speaking from the stand, and a wagon was, therefore, drawn to a position opposite the stand, that was thought to be suitable to speak from. Into this Sidney Rigdon, William Marks, George James and probably one or two more ascended. After the meeting was opened, Sidney Rigdon arose to speak. Usually he was a fluent, impassioned speaker, and excelled in oratory; but upon this occasion he was visibly embarrassed, and spoke slowly and in a very labored manner, as a man might be supposed to do who was conscious of the badness of his cause. The difficulty which he seemed to have in speaking attracted attention. The Latter-day Saints, above all people in the world, are the most scrutinizing and critical when men who make great pretensions address them. They soon discern the spirit which possesses them, and quickly decide upon the weight there is to be attached to their utterances.

This was a time when they were particularly on the alert, and they saw nothing in Rigdon or in his remarks which gave them evidence that he was the man to lead them. They heard from him no voice or sound that marked him as the true shepherd.

This meeting of which we speak was a grand gathering of earnest, sorrowful men and women. Their earthly head had been taken from them, and they mourned his loss. The lips which they had so often heard utter the words of life and salvation, and had imparted to them heaven's counsel and instruction, were stilled in death. The prophet of God was slain, and there was anxiety to know who should act in his stead and lead them as he had done. What better opportunity could be given the man having the authority than this to show the people that, though Joseph had gone behind the veil, there were others still left who held the keys of the priesthood! Had Sidney Rigdon been a true man, acting under the dictation of the Spirit of God, and prompted by pure motives, such an occasion as this would have called into exercise all his powers, and he could not have failed to speak with thrilling effect upon the themes which occupied all men's thoughts. But his words awakened no emotions; they touched no heart; they were destitute of the Spirit, and they, therefore, had no effect upon the

people, except to strengthen the conviction that he was not the man chosen by the Almighty to be their leader.

After speaking for a short time he sat down, and, as soon as he did so, President Brigham Young, who was in the stand, having come there after Sidney Rigdon had left it to occupy the wagon, arose and addressed the people. The congregation wheeled around and faced him, turning their backs upon Sidney Rigdon. It was the first sound of his voice which the people had heard since he had gone east on his mission, and the effect upon them was most wonderful. Who that was present on that occasion can ever forget the impression it made upon them! If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting. It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard; but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and, in some hearts probably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead.

(To be Continued.)

THE LANDS OF THE NEPHITES.

THE LAND OF NEPHI.

BY G. R.

(Continued.)

ZARAHÉMLA was situated on the Sidon, certainly a considerable distance from its head waters, as other lands and cities (such as Minon and Manti) are mentioned as lying far above it. If we measure the distance from such a point southward, either 200, 300 or 400 miles, all these measurements will bring us into the country now called Ecuador. This is one of the reasons why we think Nephi's settlement was in that region.

We are of the opinion that the land of Lehi-Nephi was situated in one of the higher valleys, or extensive plateaus of the Andes. In the first place, admitting it was in Ecuador, it would lie almost immediately under the equator, and the lowlands would be unbearable for an industrious population on account of the great heat, as well as exceedingly unhealthy by reason of chills, fever, etc., from which, indeed, the Nephites did suffer in later generations when they spread widely over the more northern portions of the continent.

Again, the crops which the Nephites raised most abundantly—barley and wheat—are not those that flourish in a tropical climate, but can be grown most advantageously in a temperate region, such as could be found in these higher valleys.

It was also a land rich in mineral wealth, which is not probable would have been the case if it had been situated among the wide-spreading alluvial plains east of the Andes.

It is likewise spoken of as a hilly or mountainous country. The hill north of the land of Shilom is frequently mentioned in the historical narrative. For instance:

Ammon "came to a hill, which is north of the land of Shilom" (*Mosiah vii. 5*).

King Limhi caused his guards to "go to the hill which was north of Shilom" (*Mosiah vii. 16*).

King Noah erected a great tower "on the hill north of the land Shilom" (*Mosiah xi. 13*).

For another reason, the expression "up" is almost always used when reference is made to persons going towards the land of Nephi. Not only did they travel from Zarahemla up the Sidon and across the wilderness to Nephi, but also *up* from the land of Ishmael and other portions of the land of Nephi to the city of Nephi and its surroundings. (See *Mosiah xxviii. 1, 5; xxix. 3; Alma xvii. 8; x. 2; xxvi. 23; xxix. 14*, etc.)

The only time in which the word down is used, when referring to persons going towards Nephi, is when certain persons came down to the city from off the hill mentioned above. In contradistinction to this, persons leaving Nephi went down to the land of Zarahemla and other places.

Some of our readers may object to the statement that the city of Nephi and the city of Lehi-Nephi were one and the same place, and that the land round about was sometimes called the land of Lehi-Nephi, and sometimes the land of Nephi only. But we think that a careful perusal of the record of Zeniff, in the Book of Mormon, will convince them of the fact, especially if they will compare it with the last few verses of the book of Omni. Zeniff in one place speaks of possessing, by treaty with the Lamanites, the land of Lehi-Nephi (*Mosiah i. 6*), and a few verses later on (verse 14), he talks of "the thirteenth year of my reign in the land of Nephi."

If we mistake not, the name Lehi-Nephi occurs only seven times in the Book of Mormon;* everywhere else the name Nephi is used when referring to the land where the Nephite monarchy was first established.

(To be Continued.)

LETTER TO THE BOYS.

SALT LAKE CITY,

December 10th, 1880.

"A Merry Christmas and A Happy New Year" to you all, dear boys, and I pray that in the coming year you may increase in knowledge, wisdom and understanding, in all things necessary to be understood by Saints of Latter-days. A general knowledge is that which makes useful men and women. If the useful and the ornamental education can be blended, I certainly like to see it; but if both cannot be acquired, then let the ornamental go, but be sure you all secure the useful, that which will make the sum of human life close with a noble total.

I was very much pleased, and I hope you were all edified by the letter of one of our boys out of his "teens," and sincerely hope he will continue to favor us with more of the same kind. I have also received letters from William W. Rubey, Springville, and Enoch Brown, Hoytsville, which do great credit to both their head and heart. They really comfort me, for sometimes I have felt almost cast down at what seems the apathy of our young people. But when I read the letters that have

*—*Mosiah vii. 1, 2, 4 and 21; ix. 6 and 8.*

appeared in this correspondence I am perfectly rejoiced, and feel the Lord has His choice ones hid up, and that in the day that Israel will be called to take a stand either for God or Baal, they will raise the standard of the God of Israel, and it shall wave over the habitable globe, and bear on its ample folds the inscription, God is our Father, and Jesus Christ is our Redeemer, and the Captain of our salvation! "The Lord of Hosts is with us, the God of Jacob is our refuge." He is our strength, and by Him we are invincible.

Continue to write to me, and our correspondence will be read in days to come with a pleasure unknown at the present time.

Ever your friend and well-wisher,

HANNAH T. KING.

P. S.—After the foregoing was in type I received two more letters from the boys, as will be seen by their insertion in the present number of the INSTRUCTOR. I have also felt encouraged by a conversation I had with a very intelligent gentleman, who has been a member of our Church from its rise, and has traveled much in foreign countries, preaching the fullness of the gospel. He told me he was very much interested in our correspondence, and said, "Keep it up. Sister King; it will do good." I mean to follow his advice, the Lord blessing me. More next time.

H. T. K.

Letters From The Boys.

COALVILLE,
November 25th. 1880.

Mrs. Hannah T. King.

DEAR FRIEND.—Being one of the boys to whom you frequently write, and having become deeply interested in your "Letters to the Boys," I wait anxiously each issue of the INSTRUCTOR—your medium of communication—to peruse your favors.

On examining No. 20 of that paper, I found no letter either to or from the boys, at which I wondered what the cause could be. After reading yours of October 28th, I determined in my own mind that, with the help of God, I would write you a few words, in the hope, by so doing, of inspiring others, those of my associates, to do likewise, that a correspondence may be continued between us.

You ask, "What shall our next subject be? I would suggest "The Word of Wisdom."

Hoping our correspondence will continue long, I beg to subscribe myself,

Your brother in the gospel of Christ,

E. H. RHEAD.

HOYTSTVILLE, SUMMIT Co.,
December 2, 1880.

Mrs. Hannah T. King,

DEAR SISTER:—It is through fear that your correspondence would cease that I sent myself to write a few lines to you, it being my first attempt at writing a letter. I feel my inability very much, but through reading some of the letters from the boys, and feeling the benefit that may be derived therefrom, I make an effort.

I have been highly edified by reading some of your narrative, printed in the JUVENILE INSTRUCTOR, and have gained much knowledge from the same. With regard to the subjects mentioned by the boys, they are good, but I have no choice. The subject of tithing is one that ought to be well understood by all, and especially by the young.

We have a Y. M. M. I. A. in our settlement, and have tried to carry out the instructions as far as we can, and have improved our minds very much. I feel that this is the way to train our young minds, by getting an understanding of all things, and help to roll forth that stone which was cut out of the mountain without hands, till it shall fill the whole earth. This is the dispensation of the fullness of times, and an age of progression, therefore I feel like doing my part towards advancing the truth.

I shall earnestly look for your letters in the following numbers, and subscribe myself your brother in the gospel,

ENOCH BROWN.

BUNKERVILLE, LINCOLN COUNTY, NEVADA,
December 5th, 1880.

Mrs. Hannah T. King.

In your last communication to the boys you asked what should be our next subject. We are not all organized alike, and what would please one might not another, therefore, it is necessary that we have a variety of subjects.

I think a lecture on etiquette and deportment would be a very interesting and useful subject for the youth of Zion, as we expect to set an example worthy of imitation.

In speaking of the language that the boys do not understand, you said "let them enquire," which I highly approve as a good motto; for in reading your letters a spirit of enquiry is almost sure to be awakened in any ordinary knowledge-seeking mind.

If, when reading not only your letters, but anything else, I find a word or sentence that I do not understand; I enquire until I gain the desired information. In this way I have found a great amount of pleasure as well as knowledge.

I have been rather negligent in writing to you, not because I did not consider it worthy of my attention, for I have taken a great interest in your letters to the boys; but because I consider there are better scholars than I am, and I could profit by their experience. But I would rather give my mite than to have you quit writing to us, and I hope what I send will be acceptable.

I anxiously await your next letter.

Yours truly,

MYRON A. ABBOTT.

FORTITUDE AND PERSEVERANCE.—The great art of life, so far as I have been able to observe, consists in fortitude and perseverance. I have rarely seen that a man who conscientiously devoted himself to the studies and duties of any profession, and did not omit to take fair and honorable opportunities of offering himself to notice when such presented themselves, has not at length got forward. The mischance of those who fall behind, though flung upon fortune, more frequently arises from want of skill and perseverance. Life, young friends, is like a game at cards; our hands are alternately good or bad, and the whole seems, at first glance, to depend on mere chance. But it is not so, for in the long run the skill of the player predominates over the casualties of the game. Therefore, do not be discouraged with the prospect before you, but ply your studies hard, and qualify yourselves to receive fortune when she comes your way.—W. Scott.

THE man of letters, when compared with one that is illiterate, exhibits nearly the same contrast as that which exists between a blind man and one that can see; and if we consider how much literature enlarges the mind, and how much it multiplies, adjusts, rectifies, and arranges the ideas, it may well be reckoned equivalent to an additional sense. It affords pleasures which wealth cannot procure, and which poverty cannot entirely take away.

THE SONG OF PRAISE.

WORDS BY H. W. N.

MUSIC BY J. FONES.

The song of praise as - cends on high From youth - ful heart and child - ish tongue;
From youth - ful heart and child - ish tongue;
'Tis sweet as when glad ser - aphs try—Sweet as the an - thems by them sung, Sweet
as the an - - thems by them sung.
sweet as the anthems by them sung. SYMPHONY.
as the an - - thems by them sung.

From every Sunday school there springs,
Like tongues of fire, the chant of song;
And in the heavens above there rings
The music which to schools belong.

The children of God's Zion are
Most blessed and favored of their race:

For truth is their bright polar star,
Where shines for'er their Father's face.

Oh, happy days! oh, pleasant school!
God bless these teachers, bless their word;
Who would not love that priesthood's rule
Which in God's kingdom is conferred?

THE answer to the Enigma published in No. 22 is NEPHILAH. We have received correct solutions from Jesse P. Holt, Jr., Spanish Fork; Isabella M. Price, Mill Creek; James Jepson, Eleanor Owens, Virgin City; Geo. B. Madsen, Jr., Springville.

FAMILY COURTESY.—Family intimacy should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits towards members of their own family will be rude and thoughtless to all the world. But let the family intercourse be true, tender and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family, thus trained, will carry into the world and society the habits of their childhood. They will require in their associates similar qualities: they will not be satisfied without mutual esteem and the cultivation of the best affections; and their own character will be sustained by that faith in goodness which belongs to a mind exercised in pure and high thoughts.

THE CHILDREN'S PRIMARY TUNE BOOK, compiled by Sister Eliza R. Snow, is just issued from the press at this office. It contains 10 pages of music (exclusive of the title page and contents) and includes 50 tunes. Price 40 cts. On sale at this office.

TRUTH.

True worth is in being, not seeming—
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by;
For, whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.—*Alice Carey.*

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR.

TERMS IN ADVANCE.

Single Copy, per Annum, - - - \$2.00.

On Copies Sent by Mail Outside of Salt Lake County, Ten Cents per Year, additional, will be Charged, for Postage.

Office, South Temple Street, One-and-a-half Blocks West of Tabernacle, Salt Lake City.